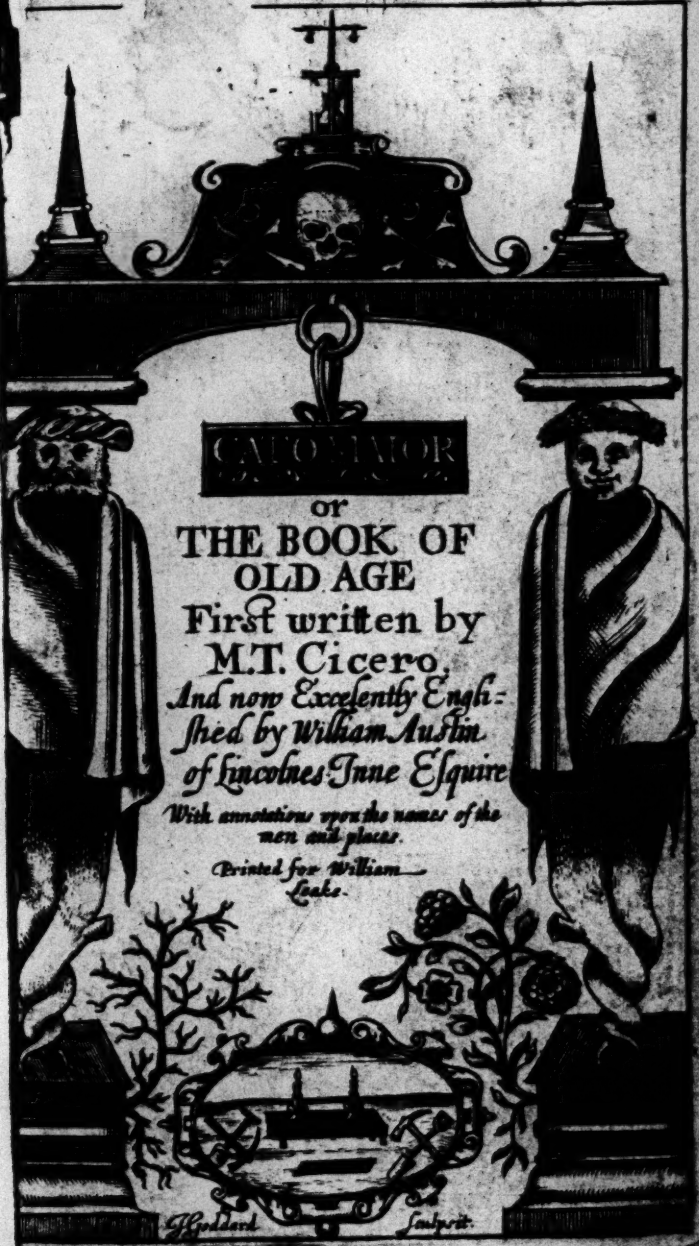
CATO MAIOR
or
THE BOOK OF
OLD AGE
First written by
M.T. Cicero.
And now Excellently Engli-
shed by William Austin
of Lincolnes Inne Esquire
With annotations upon the names of the
men and places.
Printed for William
Leake.
Hoddesd
sculpsit.

BRITISH MUSEUM
18
31
JUN

CATO Major:

OR,

The Book of *Old Age.*

First written by *M.T.*CICERO.

And now excellently Englished by *William Austin* of *Lincolns* Inne, Esquire.

With *Annotations* upon the names of the men and places.

LONDON,
Printed for *William Leake*, and are to be sold at his Shop at the Sign of the Crown in Fleet-street, between the two Temple gates. 1648.

213

BRITISH MUSEUM
16
31
JUN

THE STATIONER To the READER.

THis moſt excellent Book, entituled *Cato Major de ſenectute*, little in bulke, but filled with pithie, and ſubſtantiall diſcourſe, ſmoothly

couched, elegantly and delightfully conveyed in every line, written long since in the *Latin* Tongue, by that most rare and grave Consul and *Senator* of *Rome*, the glory of his time, *M. T. Cicero*, Prince of Orators; needs no mans commendations, (all his workes being so famous and renowned amongst the learned,) so that I might well be silent, had not I judged it fit to give the Reader an account how it came in this mãner to be divulged; It falling accidentally into my hands, and I finding the translation and notes to be the

labour

labour of a worthy Gentleman of great parts, learning and ſufficiency, whoſe name was therunto: And the Book it ſelfe, for variety of elegant paſſages & deep Philoſophical diſcourſes, being both delightfull and uſefull; Perſonated by the moſt learned, ancient, and grave Senators, Grandees of that age, abaſing and depreſſing all youthfull luſts, commending and ſtrengthening the venerable life of old age, ſhewing the current of vertue wherein it ought to runne, with the diſtance betwixt it and youth, and how many wayes it doth exceed

the

the ſame, with the advantages it hath beyond youth; declaring how they ſlighted death in this their age, comforting themſelves in all its Imperfections, with that expected Immortality at hand, the more aged they then were. And having received the approbation of this learned Piece, from divers perſons of judgement and underſtanding, I was upon theſe and other like conſiderations, moved for the general good, to publiſh it thus abroad unto the world, beleeving that it will be a delight to the Aged, and a great benefit to

the

the unlearned in the Latin Tongue, who may in their own Language read the ſage wiſedome of former times, and ſee how the infirmities of age are recompenſed with more rare perfections of minde, and that it doth not ſo much deſtroy, as change the delights of youth for better; and ſo be prepared to bid that welcome which is approaching towards them. If the excellency of this work, with the worthineſſe of the Author and Tranſlator, ſhall gain acceptation with the lovers of wiſdom, it will anſwer the expectation, and reward the care of the Publiſher.

THE PRÆFACE

Or Epiſtle of

1. MARCUS TULLIUS CICERO

To

2. TITUS POMPONIUS ATTICUS.

CHAP. I.

O TITUS, *if I eaſe the care,*
which ſticketh in your breaſt,
Which now doth vex and trouble you,
wherewith you are oppreſt:
Shall it be thought,
Worth ought?

Or I may well ſalute you O ATTICUS, with thoſe Verſes, wherewith that right worthy, though not welthy man [3] ENNIUS, ſaluted

[4] *Flaminius*; & although I surely know, that you are not so troubled day and night as was he, (for I have perceived the moderation of your mind, and I understand that you not only brought a Sir-name from [5] *Athens*, but also humanity and wisedome) yet notwithstanding I suppose, that you are sometimes much troubled with these matters, wherewith I my self am: the remedie for which griefes is both greater, and to be referred till another time. Now it seemeth good unto me to write something of old age; For I will assay to ease both you and my self, of the burden (which is common to us both,) either of the age present, or of the age to come, though I know for truth that you will bear the weight of it moderately and wisely as you do all things; but as soon as I determined to write of old age, you came

came into my mind worthy of this gift, which might be equally used by us both; and beleeve me, the making of this book was so delightfull to me, that it did not only wipe away all the griefes of mine age, but made it easie and pleasant. Wherefore Philosophy can never be sufficiently prailed, which whosoever followeth, may live all his life time without molestation, of which we have * spoken much already, and intend to speak more hereafter: But this book of old age. I have sent to you, not attributing all the speech to [6] *Tithon*, as [7] *Aristo Chius* doth, least it should seem of small authority, but to [8] *Marcus Cato* the old man, whereby it may carry the greater grace and preeminence, at whom I make [9] *Scipio*, & [10] *Lælius*, wondering that he beare his

* In a book of the Consolation of Philosophy which is lost.

age so easily, and he answering them, who if he speak more learnedly, then he was wont to do in his bookes, you must attribute it to the Greek tongue: in which it is well known he was very studious in his age. But what need more words? for now the speech of *Cato* himself, shall declare all our determination of old age.

I. TABLE *of Annotations.*

1. MArcus Tullius Cicero, *The Author of this Book, and many other most noble and excellent workes, both of Philosophy, and Oratory, he was the sonne of a Knight at* Rome, *he passed most of the most honourable offices in* Rome, *he was a faithfull and earnest*

neſt lover and defender of the Com-mon-wealth, which began to decay at his death, having loſt ſo good a member; he was baniſhed, and after beheaded, by the commandement of Antonius *and* Octavius.

2. Titus Pomponius Atticus, *an honourable man, and a great frieud to* Cicero, *he lived in great credit, both with the Romans and with the Athenians, from whence he brought the Sir-name of* Atticus.

3. *Ennius an ancient Poet, borne at* Tarentum, *he was brought to* Rome, *by* Cato. vide numero 8. & 13.

4. Flaminius *a grave Senator, to whom* Ennius *wrote a Book of conſolation, when he grieved for his brothers expulſion out of the Senate.*

5. Athens *a city in Greece, between* Macedon *and* Achaia, *built by* Cecrops, *who raigned* 50. *years there,*

there, it was called Athens *by* Minerva, *who is also called* Athene; *it was the place or university of learning.*

6. Tithon *the sonne of* Laomedon, *beloved of* Aurora; *he was counted a fool, because when he was very old, he requested to be turned into a Grashopper, and might have had immortality.*

7. Aristo Chius *a Philosopher of the Ile* Coas, *who dedicated a Book to the former* Tithon. Cicero *writes thus of him: elegant and courteous* Aristo; *but that gravity which ought to be in a Philosopher, was not in him; many excellent things were written by him, but they carry no grace.*

8. Marcus Portius Cato, *whom* Cicero *here makes one of his speakers in his dialogue, was a man of great honor, authority and severity; he was twice consul, he was the first raiser of his*

his house; he was wont to say that he repented three things; one that ever he went by water, when he might have gone by land; the second, that he let passe an idle day; the third, that he told any secret to his wife.

9. Publius Scipio, *the adopted son of* Africanus Major, *the second Person of this dialogue, was of Kinne to* Cato; *he by the counsell of* Cato, *was sent to* Carthage, *in the third Carthaginian warre, and utterly overthrew it.*

10. Caius Lælius, *the third person in this dialogue, was an excellent young man, a neer friend to* Scipio, *of whose friendship* Cicero *wrote a book* de Amicitia.

The Speakers.

M. CATO. P. SCIPIO.
C. LÆLIUS.

CHAP. 2.

SCIPIO.

I Am often wont (good M. *Cato*) with this my friend *Lælius*, to admire among other things, your excellent and perfect wisedome; but especially that we never perceived, that your old age was troublesome, which is so grievous to most old men, that they say they bare a burden more grievous then [1] *Ætna*.

CATO.

Scipio and *Lælius*, you seem to wonder at a thing not very hard: For that age is only grievous to those that have no taste of wisdome and learning in themselves to make them

them live happily: but to them which ſee all perfection and conſolation from their own experience, nothing can ſeem heavy which the neceſſity of nature bringeth: of which ſort old age is chief, which all deſire to obtain, and blame being obtained; ſuch is their unconſtancy, fooliſhneſſe and perverſity, they ſay that it creepeth upon them ere they are * aware. Firſt let me aske, who bade them over reckon themſelves? for how much ſooner doth age creep on youth, then youth on child-hood? then, how much more grievous would their age be to them, if they ſhould as well live to the eight hundred year, as to the eighty year? for the former age (though long,) when it is paſt, can aſſwage a fooliſh old age, with no comfort Wherfore if you were wont to ad-

* Turpe eſt dicere non putaram.

mir

mire my wisedome (which I wish were worthy of your opinion or our sirname) in this I am wise that I follow nature as a god, and her I do obey, by whom it is not like that when the other parts of our age are well set down, that the last part as it were by a careless Poet, should be neglected. And it is very necessary that there may be some end of our bodies, like the fruits of trees, and of the earth, which wither and fall away, with a timely ripeness, which ought of a wise man to be patiently borne; for what other thing is meant by the [2] battell of the Giants against the Gods, but the resisting of nature?

II. TABLE *of Annotations.*

1. ÆTna *a mountain in* Cicilia, *that casts forth flames*

flames of fire at the top; the Poets faine that Jupiter *set this hill on the head of* Tiphœus *the Giant, which fought against him in the battell of the gods.*

2. *The battell of the Gyants is in* Ovids Metamorphosis, *where he fains that they heaped hils on hils, thinking to winne heaven, but were destroyed with lightning.*

CHAP. III.

LÆLIUS.

BUt *Cato*, you shall do a very acceptable thing to us, (that I may also promise for *Scipio*) if (because we would, and we hope to be old men) we may learne by you before, by what

what means and reasons we may most easily bear that age incroaching on us.

CATO.

I will do it *Lælius*, especially if as you say, it will be acceptable to both of you.

SCIPIO.

Surely *Cato* unlesse it be troublesome to you, we would learne what it is; as if you had gone some long journey, wherein we must enter to follow you.

CATO.

I will do it as I may *Scipio*, for I have often been at the complaints of men of my sort, (for as the proverb is, * birds of a feather flie together.) which [1] *Caius Salinator*, and [2] *Spurius Albinus*, men that have been Consuls, and almost my equals in years, were wont to make, as well for that they wanted plea-

* Pares cum paribus facillime congregantur.

sures

ſures, as that they were deſpiſed of them that were wont to worſhip them, which men ſeemed to me to accuſe that which was not to be accuſed. For if that ſhould fall out by the meanes of age, the ſame by uſe would happen to me and to all other old men, many of whoſe ages I know without complaint, which are no whit greived that they are releaſed from the bonds of luſts, neither are they deſpiſed of their friends; but the fault of ſuch complaints, is in the manners not in the age. For moderate, courteous and gentle old men do lead an eaſie life, but inhumanity and importunity is hatefull in all ages.

LÆLIUS.

It is as you ſay *Cato*; but it may be that ſome wil object that to you by reaſon of your riches, plenty and dignity, your age ſeems tolerable; but that cannot happen to all men. Truly

CATO.

Truly *Lælius*, that is somewhat, but in no wise are all things under that predicament; for as [3] *Themistocles* is reported to have answered a certain [4] Seriphian in a braul, when he told him that he had gotten renoun not by his own, but by his countreys glory, neither (answered *Themistocles*) should I be unrenouned, were I a Seriphian, nor thou renouned, wert thou an Athenian: so it may be said of age, for it cannot be pleasant (no not to a wise man) in extreme poverty, nor grievous to a fool in great plenty.

III. TABLE *of Annotations.*

1. CAius Livius Salinator, *Consul with* M. Valerius Messalla, 562 *years after the building of* Rome. Spuri-

2. Spurius Postumus Albinus, *Consul with* Quintus Marius Philippus. Anno 568. ab urbe cond.

3. Themistocles *an excellent Athenian, who lived very dissolutely in his youth, but in his age bore himselfe with great honor and credit; he was of excellent memory, he slew himselfe, because he would not see the overthrow of his country.*

4. A Seriphian *of the Isle* Seripho, *which was amongst the* Cyclades; *it was a place of much infamie, by reason offenders were thither banished.*

CHAP. IV.

THe apteſt weapons of age (*Scipio* and *Lælius*,) are arts and exerciſes of vertue, (which obſerved at all times) Wher

when you have lived long, bring forth wonderfull fruit, not only becauſe they will never fail you, no not in the extreemeſt part of your age, (which is much) but becauſe the confidence of a life heretofore well led, and the remembrance of many good deeds, is exceeding pleaſant. I being a young man, ſo loved [1] *Quintus Maximus* the old man, (he which took [2] *Tarentum*) as if he had been my equall in years. For there was in that man, gravity ſeaſoned with courteſie, neither had age changed his conditions; yet when I firſt began to love him, he was not very old, but well ſtricken in years. For the year that he was firſt Conſul, I was borne, and in his fourth Conſulſhip, I being a young ſtripling, went with him to [3] *Capua*; in the fifth yeare, I went [4] *Queſtor*, to *Tarentum*, then [5] *Ædile*; foure years

years after I was made [6] *Prætor*, which office I bear, *Tutidanus* and *Cethegus*, being * *Coss.* and at that time he being a very old man, pleaded the [7] Cincian lawes; He not only waged warre ſtoutly when he was very old, but by delayIng battail, overthrew youthfull [8] *Hannibal*, of whom our friend [9] *Ennius* thus writeth.

One *man to us by long delayes, reſtored the Common wealth.*
He never lov'd vain glory more then he eſteem'd our health.
The glory of the man therefore
Shall ſtill remain and flouriſh more.

But with what vigilancy did he take *Tarentum*, when in my hearing he anſwered [10] *Salinator*, who having loſt the town, fled into the Caſtle, and bragging ſaid, O *Quintus*

* Conſul. 550. yeeres, ab urbe cond.
* Coſſ. breifly for Conſul.

Fa-

Fabius, by my means thou hast taken *Tarentum*; very true, (said he smiling) for if thou hadst not lost it, I had not wonne it; neither was he more excellent in warre, then in peace, who being the second time [11] Consul, [12] *Spurius Carvilius* his colleague in office, not assisting him, he of himselfe resisted with all his might [13] *Caius Flaminius* the [14] Tribune of the people, who against the whole authority of the Senate, went about to divide the Picean [15] and Galicane fields, to each particular man; when he was [16] augur, he durst boldly affirme, that that was done with the best aspects, which was done for the safety of the Common-wealth. I know many excellent things of the man, but nothing more admirable, then how he bore the death of his sonne [17] *Marcus*, a singular man, and a Consul,

ſull. I have in my hands the praiſe of the man, which when we read, what Philoſopher do we not contemn? yet was he not more excellent abroad, and in the eyes of the people, then at home, and in his private houſe; what ſpeeches, what precepts, what knowledge of Philoſophy? and (for a Roman,) very learned; he kept all things in memory, not only civill but externall warrs; whoſe conference when I did greedily enjoy, I did divine (as it hath ſithence hapned) that he being dead, there ſhould be none of whom I might learne. But wherefore ſpeak I ſo much of *Maximus*? becauſe you may ſee that it was deteſtable to be ſpoken, that ſuch an old age was miſerable.

IV.

IV. TABLE *of Annotations.*

1. QUintus Fabius Maximus, *of the house of the* Fabii, *a noble and right valiant kindred; his family alone with their kindsfolks, and adherents, often overthrew Veients: till at last being entrapped by deceit, neere the river* Cromera, *they were all slain in the battell, except one that remained at Rome being a child, of whom long after came this* Quintus Maximus, *who lived to be* 5 *times consul and once Dictator; he was called also Cunctator or the delayer, because, he by delayes overcame* Hannibal.
2. Tarentum, *a most famous city in* Græcia, *built by* Tarent, *the sonne of* Neptune, *and by him so named; it had great warres with the Romanes, in the time of* Cato.
3. Capua *the metropolitane city of* Campa-

Campania, *built* (*according to* Livie,) *by* Capys *the captain of the Samnites, of whom it took the name; it had great warres with the Romans, in the time of the* Carthaginian warre.

4. Quæstor, *an ancient office among the Romans, instituted first in the time of* Numa Pompilius; *he was to gather the tribute, and mony of the people, for the warres or otherwise;* The Treasurer.

5. Ædile, *he that had the care of the reparations of the Temples of the gods, and the Theaters of the common-people, and the playes.*

6. Prætor, *An office in the city like our L. Major, but of greater authority; for by his power he might make, and abolish Lawes at his pleasure.*

7. *The* Cincian law, *was first made by* M. Cincius, *against bribery.*

8. Hannibal *a valiant captain, and gover-*

governour of the Carthaginians; he often overthrew the Romans, but he was utterly overcome by Scipio Affricanus, *and* (*as* Plutarch *writes*) *at last he poisoned himself with poison he had in a ring.* Eutropius *writes he was stoned to death by the Carthaginians, for some offence; but* Livie *sayes he was crucified on a crosse.*

9. Ennius *vide* 2.

10. Salinator, *Consull with* Claudius Nero; *he defended the* Tarentins *against the* Romanes, *he slew* Asdruball *coming to help* Hanniball *his brother.*

11. Consul *when* Tarquinius Superbus *that ravished* Lucrecia *was slaine, and his stock banished, the Office of Consull instead of King began among the* Romans; *it was performed by two men, they had as great authority as the King, onely they were but in Office one yeare.*

12. Spu-

12. Spurius Carvilius, *Consull with* Cato, *in the yeare of* Rome 526.

13. Caius Flaminius *Tribune when* Cato *was Consull, who afterward being* Censor, *expulsed* Caius *out of the Senate,*

14. Tribune *was as it were the Solicitor for the people, being first created after the* Volsian *&* Sabin *warres. They grew to so great authority, that sitting in the Senate, they would crosse whatsoever was decreed, if they liked it not; they ever withstood the Senate for the people; it was a very factious office and full of strife, often setting the people together by the eares with the Senate, and the Senate with them. They might not come into the Temples.*

15. The Galicane *fields were wonne from the French-men, and were to be divided to the souldiers.*

16. Augur, *was in great reverence with*

with the Romans, *they were as Priests, and by looking into the intrals of beasts, and birds, they propheſied of things to come. They were firſt derived from the Hetrurians; they had a Colledg, and as it were a conſultation-houſe, to meet & confer of Comets and Signs in the ayr, for the good of the common people.*

17. Marcus Fabius, *he was the ſon of* Maximus, *he was ſecond Conſul, once in the yeer of* Rome 506, *and againe in the yeere* 508; *in his firſt Conſulſhip, he overcame the* Carthaginians *by Sea.*

CHAP. V.

NEither can every man be ſuch as was *Scipio*, or *Maximus*, that the overthrows of Cities and battels

tails by land, & fights by Sea, triumphs and victories, may be recorded of them; yet the old age of a privat life wel and quietly before lead, is very light and pleasing. Such as we read the age of [1] *Plato* was, who writing in the 81 yeares of his age dyed; such was the age of [2] *Isocrates*, who is said to have written the booke [3] *Panathenaicus*, in the ninety fourth year of his age, whose Master [4] *Gorgias Leontinus*, lived an hundred and seven yeares, neither did he cease from his study, who when he was asked why he would live so long, answered, that he had no cause yet to accuse age of; an excellent answer, and worthy of so learned a man. For fooles lay the faults of their own, on age, which *Ennius* did not, of whom I spake before.

Like to a valiant horse which oft,
in running wan the best:

At Mount Olympus, *being old, is let alone at reſt.*

He compareth this age, to the age of a valiant and victorious horſe and him you may well remember, for the eleventh yeer after his death *T. Flaminius*, and *Marcus Attillius* were made Conſuls, but he dyed when he was threeſcore and tenne yeers old; *Cepio* and *Philippus* being Conſuls the ſecond time, when I (being threeſcore and five, in good ſtrength and with a cleere voyce) pleaded the [5] Voconian Law. For ſo long lived *Ennius*, he bore two burdens, old age, and poverty, in ſuch ſort, that he ſeemed almoſt to be delighted with them.

V. TABLE *of Annotations.*

1. PLato *the ſonne of* Ariſto *and* Periander, *borne at* Athens, *the ſame yeere and day that* Apollo *was borne at* Delos, *a ſwarme of Bees when he was young light on his mouth, when he lay in his Cradle, in token of his Eloquence to come, he was* Socrates, *his Scholer, after whoſe death he went to* Philolanuan *among the* Pythagoreans, *and from thence to* Egypt, *where he was healed of a diſeaſe by the Sea water, wherefore he was wont to ſay, the Sea ebbe and flowed all manner of diſeaſes. When he dwelt at* Athens, *he brought into one volumn, al the works of* Pythag. Heraclitus, *and* Socrates Dionyſius *the Tyrant, when he had cauſed him to be ſold, and hearing that he was ſafely returned into his owne*

Country, wrote to him that he would not either speak or write evil of him. Who answered that he had not so much idle time, as once to thinke of him; he dyed being 84 *yeere old.*

2. Socrates, *the sonne of* Sophroniscus *a Lapidary, and* Phenareta *a Midwife, borne at* Athens, *master to* Plato, *a man of great patience; he had two wives,* Xantippe, *and the daughter of* Aristidas; *he was wont to say that whether a man did marry or no, he should repent; he was often troubled with the scolding of* Xantippe *his curst wife, but never moved.* Alcibiades *whom he deerely loved, was wont to tell him that he could not abide the railing of* Xantippe: *yet quoth* Socrates *I can, for I am used to it; but quoth he canst thou abide the gagling of thy Geese at home? Yea quoth* Alcibiades,

for

for they lay me egges; so quoth Socrates, Xantippe *brings me children. He seldome wrote any thing, saying that wisdome should be printed in mens hearts, not on beasts skins. He was judged to be the wisest man that lived, by the Oracle of* Apollo, *for which he was envyed, and accused that he would not worship Images, and was condemned by fourescore judges to be poysoned, which was forthwith done by the executioners.*

3. Panathenaicus, *a booke which* Socrates *wrote of all the noble gheſts, and deeds of the* Athenians, *which Book is loſt.*

4. Gorgias *of* Leontia, *an excellent Rhetorician, the Scholler of* Empedocles, *and maſter to* Socrates, *and other excellent Phyloſophers; he got ſo much by his Art, that he firſt ſet up a golden*

Statua, in the Temple of Apollo. *He dyed as* Plyny *saith, being a hundred and nine yeere old.*

5. *The* Voconian *Law, was made by* Caius Voconius, *which was that no man should make his daughter his sole heyre, which was after repealed by* Domitianus Cæsar.

CHAP. VI.

BUt when I consider in my mind, I finde 4. causes why age may seem miserable; the first that it hindereth men from doing their affaires; the second, it weakneth the body; the third, it taketh away all pleasures; the fourth, that it is neere death; of these causes as much as they may prevaile and are just, if you

you pleaſe we will ſee a little.

Doth age hinder us from our affaires? From what? From thoſe which are done in youth; and in ſtrength, are then the buſineſſes of old men nothing? Which though with weake bodies yet with ſtrong minds may, be done? Then neither *Quintus Maximus*, nor [1] *Lucius Paulus*, your father *Scipio* (the father in Law to my now dead [2] ſonne) and other old men, when with counſel and authority they defended the Common-wealth, did nothing. The [3] *Curii*, the [4] *Fabritii*, the [5] *Corimcam* did nothing; it happen that [6] *Appius Claudius* was blind in his age, yet he doubted not when the Senate inclined to Peace with [7] *Pyrrhus*, to ſay that which *Ennius* hath ſet dovvn in verſes,

Whether now bend your minds,
a headlong fall to bring,
Which heretofore had wont to stand,
as straight as any thing.

And many other things most gravely; for you knovv the verse and Oration of *Alpius* is extant, and these things he did seventeen yeere after his second Consulship, vvhen there vvas ten yeeres betvveen each Consulship, and he had been [8] Censor before the first, of vvhich vvarre of *Pyrrhus* before spoken, it is recorded it vvas great, for so vve have received it from our fore-fathers. Therefore they bring nothing, vvhich affirme that old age is not busied in affaires, and they are like them vvhich say, the Pylatin sailing doth nothing, vvhen some mad fellovves climbe the ropes, others leap up and dovvn the hatches and

and others Pumpe : But he holding the Sterne, and ſitting quietly in the Poope, doth not as the young men do, but farre better, and that of more import; great matters are compaſſed, not by ſtrength, ſwiftnes and celerity of body, but by counſel authority, and vviſdome: of vvhich things age is not deprived, but ſtored; unleſſe you vvill ſay that I, vvho have been ſouldier, Tribune, and Legate, and Conſul in divers vvarres, do novv ſeeme to loyter vvhen I vvage not vvarre, yet do I preſcribe to the Senate vvhat things may be done, and I ſhew them long before, hovv Siege may be laid to ſubtill [9] *Carthage*, of vvhich I vvill never ceaſe to feare, till I be aſſured that it bee raſed to the ground, which victorie I beſeech the immortall Gods to reſerve for you O *Scipio*, that you may follovv the example of your

Grandfather; from whose death it is now this 33 yeeres; yet his fame remains to all posterity, he dyed a yeere before I was Censor, nine yeeres after my Consullship, who (I being in the office) was the second time made Consull. Therefore if he had lived an hundred yeer should he have been aweary of his age? Running, leaping, tilt, and barriers, are not fit exercises for age, but wisdome, counsell and discretion, which unlesse they had been in old men, our ancestors would never have called the chief councel a* Senate. Among the *Lacedemonians*, they which bear greatest Offices, as they be, so also are they called old men, and if you will read of forrainge matters, you shall find many Common-wealths overthrown by young men, but restored

* A Senio.

and

and held up by old men. Tell me how you have loſt your great Common-wealth ſo quickly? Thus it is anſwered in the play of the [10] Poet *Nævius*.

There came forth new Orators, fooles, and young men. For raſhneſſe is a quality of youth, but prudence of age.

*In the Play called Attellana.

VI TABLE *of Annotations.*

1. LUcius Paulus Æmylianus, *an excellent man, father to* Scipio, *and brother in Law to* Cato.
2. Cato *the ſonne of* Cato Major, *who valiantly fighting under* Paulus Æmylius *againſt* Perſeus *was ſlaine; he married* Tertia *the daughter to* Paulus Æmylius.
3. Curii. 4. Fabri-

4. Fabritii, *a noble stock, not only memorable for their severe life, but their justice and continency, because one of them when he might have had* Pyrrhus *poysoned by the* Samnites, *he refused it as dishonourable.*

5. Coruncani, *such another noble family; one of them being a very wise man, was sent Ambassadour to the Queene of* Illyria, *and was slaine in his returne backe, contrary to the Law of Armes. Another dyed in a battaile against* Amilcar *in* Sicilia.

6. Appius Claudius *a Senator of* Rome, *who having not been a long time in the Senate by reason of his blindnesse, when he heard that the Senators for the confirmation of a Peace betweene them and* Pyrrhus, *would admit him into the City, he came thither, and with all his might, dissuaded them.*

7. Pyr-

7. Pyrrhus *King of the* Epirots, *descended by the fathers side from* Hercules, *and by the mothers side from* Achilles, *who when the people would have slaine him for his fathers cruelty towards them, he was by his mother conveyed to* Heroa *the wife of* Glaucus *King of* Illyria, *from whence being* 11 *yeer old he came to his own Kingdom, where he grew up in all vertue, and after ayded the* Tarentines *against the* Romans, *at last he was slaine with a Tyle sheard, at the taking of* Argos.

8. *Censor, an Office at the first created by the Senate, to look to the Tables of the Lawes, and such like, they grew to such pride and authority, that they would tax all men, correct the manners and discipline of the Senators, make whom they listed chiefe, and displace whom they listed, from the*

Office

Office of Senator, as Cato Major *did; the first Censors were* Papirius *and* Sempronius.

9. Carthage *chiefe City of* Lybia, *built by* Dido, 70 *yeeres after* Rome; *it had three long warres with the* Romans, Haniball *being their Captain; but he being slain, the Senate by the counsell of* Cato *sent P.* Scipio *into* Affrica, *who in the third war utterly destroyed it, and raced it to the ground.*

10. Næuius *a comicall Poet, who writ Satyricall playes, in the time of the first* Carthaginian *warre, which warre he also wrote in verse, he was banished at length for his railing.*

CHAP. VII.

BUt you will say, their memory is wasted; tis truth, and I beleeve it, unlesse you exercise it, or be dull of your selfe by nature. *Themistocles* knew all the names of the citizens of *Athens*, and do you think, that when he was aged, he would so much forget himselfe, as to salute [1] *Lysimachus*, by the name of [2] *Aristides*? And for my own part, I not only remember the names of those men which now live, but also their fathers and grand-fathers, neither do I fear to read monuments, least (as they say) I should lose my memory, for by them the memory of the dead is revived, neither ever did I hear

of

any old man, that had forgot where he had hid his treasure. All things that they care for, they remember, who to them, and to whom they owe any thing. How much have the Lawyers, Priests, Augurs, and old Philosophers remembred? Memorie remaineth in old men, if they continue studious and industrious, and that not only in states of honourable men, but also in the private and quiet life. [3] *Sophocles* wrote Tragedies in the extreamest age, who because of his study, when he seemed to neglect his household affairs, was brought into Question by his own sonnes, that according to our custome, that the goods of old men that dote and cannot well use them, should be taken from them; so that the Iudges would remove his goods from him, as from a dotard, and give them to his sonnes.

Then

Then the old man is reported to have recited a Tragedy of [4] *Oedippus Coloneus* (which he had last written, and had in his hands) and to have demanded whether that seemed the verse of a dotard or no, for which he was delivered, and freed by the sentence of the Judges, whether hath age therefore made [5] *Hesiodus*, [6] *Simonides*, [7] *Stesicorus*, or those whom I spake of before, [8] *Isocrates*, *Gorgias*, [9] *Homer*, or the Prince of Philosophers, [10] *Pythagoras*, [11] *Democritus*, *Plato*, [12] *Zenocrates*, or afterwards [13] *Zeno*, [14] *Cleanthes*, or him whom you saw at [15] *Rome*, [16] *Diogenes* the Stoick to be dumb or cease in their studies? were not all these mens studies like to their life?

VII. Table

VII. Table *of Annotations.*

1. LYſimachus *ſon of* Agathedes *who for ſome offence,* Alexander *cauſed to be caſt to a hungry lion, whom he very valiantly ſlew, and plucked the tongue out of his head, with bare hands; wherefore ever after he was greatly honoured and eſteemed of* Alexander.

2. Ariſtides, *a noble Athenian in the time of* Themiſtocles, *with whom he falling out, about one* Sreſilea *a beauteous maid, whom they both loved, was by him baniſhed, and after being reſtored by* Xerxes *the Perſian King, he paſſed many great offices in* Athens, *but at laſt died ſo poor that he had not enough to pay for his buriall.*

3. So-

3. Sophocles, *an excellent Tragedian in* Athens, *he was called for his excellent ſweetnes of ſpeech* Apis, *or the Bee; he wrote twenty three Tragedies, ſome ſay more; he lived almoſt a hundred years, and obtained twenty three victories, whereof the laſt ſo overcame him with joy, that he died immediately; his ſonnes were three,* Jophontes Leoſtines, *and* Ariſto.

4. *The Tragedie of* Oedipus Coloneus *was written by* Sophocles. *This* Oedipus *was ſonne to the King of* Thebes, *and having ſlain* Laius *his Father, not knowing him to be ſo, he marryed his own mother, and on her begat two ſons and one daughter; after having knowledge what he had done, he pulled out his eyes, and dyed miſerably, his mother hanged her ſelfe, and his two ſonnes ſlew each other, and after, when after the cuſtome*

of

of the Country, their bodies should be burnt, the flame parted, and would not burn whole; so great was their hatred in their life, that dead, one fire would not burne them.

5. Hesiodus being sent by his father into a mountaine to keepe sheepe, dreamed that he was sodainely made a Poet, and afterward wrote a catalogue of noble women, and many other workes.

6. Simonides a Poet, who would boast that in the foure score yeere of his age, he taught verses; some think that he wrote the Art of memory; it is said that when he was one day bidden to a banquet, he was suddainly called out from dinner, and before he returned, the house was fallen down, and all the ghests so past with the ruines, that when they came to bury them, no man knew which was which; but

but Simonides, *by reason of his excellent memory, remembring in what place every man sate, and their aparel: shewed to each man which was his friend; he dyed when he was ninety yeares old.*

7. Steficorus, *A Poet of* Siculia.
8. Isocrates *an excellent Orator of* Athens, *he was borne the same day that* Diana *was, and lived seventy yeeres.*
9. Homer *Prince of the Poets, was blind; he wrote the warre of the* Grecians *with the* Trojans, *which he called* Illiads; *he is and hath been of great estimation, so that* Alexander *having taken a most rich casket, among the spoyle of* Darius, *thought it so fit for nothing as for* Homers *bookes, he lived a hundred and eight yeeres, the place of his birth and Parents are unknown.*

10. Py-

10. Pythagoras *called the Prince of Philosophers, being indeed the first that called himselfe a* Philosopher, *he was born at* Samos, *and was the sonne of a Carver, he had as it is reported* 600 *Disciples, among whom was* Architas *the* Tarentine. *He first taught that the soules of men departed went into other bodies; which that he might the better perswade, he affirmed that when he was first born he was* Athalide *the sonne of* Mercurie, *and did obtaine of him this boone, that he onely of all men, might remember all the bodies that ever he should be changed out of. Which he obtained, and after affirmed that* Athalide *being dead, he was changed into* Euphorbus, *who being slaine at* Troy, *he was born again in the body of* Hermotinus, *and after his death into the body of* Delias, *a fisher man, who was also*

so called Pyrrhus, *and lastly he was made* Pythagoras. *And that so all other mens soules did in like manner; onely they alwayes forgat from whose body they last came; he abstained from all flesh, and fed only on roots and herbs; he would be called* Philosophus, *that is a lover of wisdome, but not* Sophius, *that is wise, for he said that none but God was wise. He dyed at* Metapontum, *being 99 yeere old.*

11. Democritus, *born at* Abderites, *his Father was a very rich man, so that he feasted* Xerxes *great Army that drunke Rivers dry. After his Fathers death he went to travaile, and returned very poor, where under the city wals he builded himselfe a silly cottage, where he lived contemplating the works of nature. He affirmed that all things were made of Atomes, such as we see fleet in*

in the sunne in a shiny day, he was wont to laugh always what chance soever hapned: (as on the contrary Heraclitus *always wept,) He willingly abstaining from meat, died when he was* 104. *yeers old.*

12. Xenocrates *born in* Calcedonia, Plato's *scholler, he was somewhat blunt, and very earnest and dry in his Communication, he loved* Plato *very much, he lived chastly and holily, and wrote many good works, and died being fourescore and twelve yeers old.*

13. Zeno, *the sonne of* Pyrelus, *and the adopted sonne of* Parmenides, *he learned his Philosophy of his adopted father, wherein he was so excellent, that* Plato *and* Aristotle, *affirme he first invented logick, he was the beginner of the Stoicks, and it therefore called the prime of that sect, he was a*

Gover-

Governour in the Commonwealth, he for the good of his Country, conspired against Dionysius *a Tyrant, but was taken in the action, and being examined of his confederats, he accused all the Tyrants chief friends, and told him that if he would hear him in private, he would discover more; whereupon the King bowing down his head to hear him, he bit of his nose; for this he was pounded in a stone mortar, to make him confesse; but he biting of his tongu, and spitting it in his tormentors face, died being* 98. *yeers old.*

14. Cleanthes *a Stoick Philosopher, and Schollar to* Zeno; *he bore labour and griefe, with such chearfulnesse, that he was called an other* Hercules. *He was very poor, and when he wanted mony to buy paper, he wrote the saying of* Zeno, *on bones and shels.*

15. Rome *built first by* Romulus *and* Remus, *two brethren, a City too well known of some, sufficiently of all.*

16. Diogenes *the Cynick Philosopher, who when his father was imprisoned, fled to* Athens, *and became* Antisthenes *Scholar. He lived ninety years, and died as some say of the biting of a mad dog, others say holding his breath he stifled himselfe. His Schollars made a Tombe for him, and on the top thereof they set a dog. His witty and satyricall learning, are known of most men.*

CHAP.

CHAP. VIII.

BUt that we may omit theſe divine ſtudies, I can name ſome of the [1] Sabine fields, countrey [2] Romans, my neighbours, and familiars, then whom none take more pains in the fields, either in ſowing, gathering, or ſorting the fruits, yet among them it is no marvell; for there is none ſo old, but that he thinkes to live one year more; but they labour in things which they know do not at all belong unto them, and as our friend *Statius Cæcilius* ſaith in his *Synephebis*, they plant trees which ſhall not give fruit till another age, and after they are dead;

which makes the husband-man, when any askes him for whom he ſets thoſe trees, to anſwer, for the immortall gods, that would not that I only ſhould receive the fruits of the earth from my predeceſſors, but leave them alſo to my poſterity. That ſame [3] *Cæcilius* wrote thus of age.

If old age brings no other faults,
this one enough will be
By living long they oft behold
the things they would not ſee.

And many times the things they would; but youth it ſelfe is ſubject to that inconvenience. But he wrote yet worſe of age then that.

In age I take this thing to be
the greateſt miſery,
To think the younger ſort of men
do hate their company

Nay

Nay rather pleasant then hatefull is their company. For as wise old men are delighted with young men, indued with a vertuous disposition, and their age is made the easier that are worshipped and beloved of such; so wise young men are rejoyced in the precepts of old men, by which they are led to the studies of virtue; neither do I perceive that I am lesse pleasant to you, then you are to me. Now you see that age is not faint and negligent, but laborsome and alwayes doing something, and indeavouring in such things as every mans study was in his former life; but how if old men learne in their age also? as we see [4] *Solon*, boasting in his verses, that he learned something every day, grew an old man, as I my self have done, who now in my age, have learned the Greek tongne, which truly I

took greedily, as it were to satisfie a continuall thirst, that those things might be known to me, which you now see me use in examples. And when I heard also what [5] *Socrates* had profited in musick, I would have learned that too (for your ancients learned musick,) but truly I bestowed my pains in learning.

VIII TABLE *of Annotations.*

1. SAbin *fields, a place where* Cato *had a countrey house, not far off from* Rome.
2. *Countrey Romans, it is thought that he meant* Fabritius.
3. Cæcilius Statius *a comicall poet, he wrote the comedy of* Synephebis, *of two young men brought up*

up together from their youth.

4. Solon *one of the seven wise men of* Greece, *he was the sonne of* Epistides, *and born at* Salamina, *therefore called* Salaminus, *he made many good lawes at* Athens, *he builded a city in* Sicilia, *and called it after his name* Solos, *he died when he was ninety yeers old, and was buried at* Salamina.

5. Socrates.

CHAP. IX.

NEither do I now desire the strength of youth, no more then when I was young, I did desire the strength of a Bull, or an Elephant; for that which is naturally ingrafted in a man, that it becommeth

him to use, and to desire to do nothing above his strength. For what speech can be more contemptible, then that of [1] *Milo Crotoniata*, who when he was an old man, and saw the wrestlers exercising themselves in the [2] Chase, is reported to have beheld his Armes, and weeping to say, But these are now dead; no, not them so much as thou thy selfe thou trifler; for never wast thou enobled by thy virtue, or wisedome but by thy beastlike force and strong armes. [3] *Sextus Æmylius* spake no such thing, nor [4] *Titus Coruncanus* many years before, nor *Publius Crassus* of late, of whom lawes were prescribed to the Citizens, whose wisedome continued till their last gaspe.

IX. TA-

IX. TABLE *of Annotations*

MIlo Crotoniata, *a man of such strength, that at the games at* Olympus, *he came in with an ox on his shoulders, which with his bare fist he slew, and some say immediately eat him; his death for all his strength was miserable, for comming into a wood in his age, and seeing a tree gape in the midst, being by some meanes cleft, he trusting to his former strength, thought to rend it in pieees, but putting his fingers into the rift, the tree suddainly closed, and he being caught by the hands, was there devoured by wolves.*

2. *The chase at mount* Olympus, *where once in five yeares, were runnings, wrestlings, and such*

like for games, first instituted by Hercules, *who there first wrestled himselfe, they were had in such estimations among the Grecians, that they counted their yeares by them.*

3. Sextus Æmylius, *a man excellently skilled in the lawes and ordinances of* Rome.

4. Titus Coruncanus *he first professed the laws; none of his writings remain, but many of his witty sayings are to be found in Authors.*

5. Publius Craſſus *a very rich man, and skilfull in the lawes of* Rome, *he was Consull with* Africanus.

CHAP. X.

BUt it may be thought that an Orator may be weakned with age. For that office consisteth not onely of wit, but also of strength of body, strong sides and voyce; yet that shrilnesse of voyce doth altogether shew it self, I know not by what meanes in old age, which I my selfe have not yet lost, and yet you see my yeares; notwithstanding the speech of an old man, is comely, quiet, & remisse; and the gentle and decked Oration of an eloquent old man, makes audience to it selfe, which singularity if you cannot obtaine, yet may you give precepts to youth; for what can be more pleasant, then old age, garded with the studies of youth? Shal

we

we not then leave that ſtrength at leaſt to age, that it may teach youth, bring them up, and inſtruct them in all good duties: then which what can be more neceſſary, or more excellent? So that to my underſtanding [1] *Cnæus* and *Publius Scipio*, and your two grand fathers, *Lucius Æmylius*, and *Paulus Affricanus*, ſeemed happy in the company of noble young men. Neither are any maſters of good Arts, to be thought unhappy though through their paines in teaching their ſtrength wax old, and decay; for that defection and failing of ſtrength, is oftener cauſed by the faults of youth, then of age; for an intemperate and luſtfull youth, delivereth a corrupt and decrepit body to age. Yet (2) *Cyrus* (in (3) *Xenophon*) on his death bed, denieth that ever he felt himſelf much weaker by age, then he was in his youth.

I remember (4) *Lucius Metellus*, when I was a boy, who foure yeers after his second Consulship, was made High-Priest, and served in that office 22 yeeres, he was of so good strength and health in his last age, that he required not youth. I need not speak much of my selfe, though it be a thing that belongs to old men, and it is granted to our age for doe you not see how often (5) *Nestor* doth brag in *Homer*, of his own virtues? for he had then lived three ages of man. So that he needed not feare least that speaking the truth of himselfe, he should be counted insolent or talkative; for as *Homer* saith, out of his mouth flowed words more sweet then hony, which made that [6] Captaine of *Greece*, never wish that he had ten such as strong [7] *Ajax*, but ten such as wise *Nestor*, which if he might obtaine, he doubted not but that

that [8] *Troy* should soon be overthrown. But I returne to my self, I am now in the foureſcore and fourth yeere of mine age, I cannot truly say as *Cyrus* did, but I would I could; yet this I can say, that though I am not of so great strength as I was being a souldier in the *Carthaginian* warre, or Questor in the same warre, or Consul in *Spaine*, or foure yeeres after, when being Tribune of the souldiers, I fought at [9] *Thermopylæ*, (*Marcus Attillius Glabrio* being Consul) yet as you see old age hath not altogether weakned me, it hath not overthrown me. The Courts want not my strength, nor the pleading places, nor my friends, nor my Clyents, nor my ghests. Neither did I ever assent to that old and lauded proverb, that warns a man to be old quickly if he will be an old man long; but I had rather be an old man man lesse while

while, then make my ſelfe an old man before I were. So that as yet no man could come and find me idle at home, yet have I leſſe ſtrength then either of you; neither have you the ſtrength of [10] *Titus Pontius* the Centurion; is he therefore better then you? But let him make much of it, it will not endure long. *Milo* is ſaid to have entered the Liſtes of *Olympus* with a live Oxe on his ſhoulders; whether had you rather now have this mans ſtrength of body, or *Pythagoras* his ſtrength of wit, to be given you? To conclude, uſe that ſtrength which you have while you have it; but when it is gone, require it not, unleſſe you thinke it a ſeemly thing of young men, to require their child-hood againe, and ancient men their youth; There is but one courſe of age, and one way of nature, and the ſame ſimple, and to every

every part of age its own timelines is given; for as infirmity belongs to child-hood, fierceneſſe to youth, and gravity to age, ſo the true ripeneſſe of age hath a certaine natural gravity in it, which ought to be uſed in it own time. I thinke you have heard *Scipio*, of King [11] *Maſſiniſſa*, what he doth at this day being a man of ninety yeeres old, when he goes any whether on foot, he will never ride in that journey how far ſoever it be; likewiſe, when he rides a journey he will never alight, neither could any ſtorm, make him weare his hat; ſurely there is great dryneſſe of body in him, therfore he may well execute all the offices and duties of a King. Thus you ſee exerciſe and temperance, may preſerve ſome of the former ſtrength even in old age.

X. TABLE *of Annotations.*

1. CNæus *and* Publius Scipio *were brethren, and cald the thunder-bolts of warre*; Publius *was* Affricanus, *his father, and* Cnæus *father to* Scipio Nausica.
2. Cyrus. *There were three of this name; two Kings and one Poet, who for his singular wit was made a Bishop by* Theodosius *the Emperour.*
3. Xenophon *a man of great wisdome and beauty, the sonne of* Grillus. *He was Scholler to* Socrates.
4. Lucius Metellus, *Consul with* M. Fabius Ab urb. condit. 506. *He was High Priest, twice Consul, Dictator, master of the Horse, and*

Decem

Decemvir. *He first led Elephants in Triumph, in the first* Carthaginian *warre, in his age he lost his sight when he would have spoyled the Temple of* Vesta.

5. Nestor *King* Pylion, *Sonne of* Nelius *and* Adonidis, *a man of great experience and wisdome, he went with* Agamemnon *to* Troy *and lived three hundred yeeres.*

6. *Captaine of* Greece *was* Agamemnon, *the Sonne of* Atreus *King of* Argives, *he led the Army of the* Grecians *to* Troy, *to be revenged for the Rape of* Helen, *where when he had obtained the victory, returning home,* Clytemnestra *his wife presented him with a headlesse shirt, which while he was putting on, and searching where to put forth his head,* Ægisthus *his wifes adulterer slew him.*

7. Ajax *a strong and valiant Captaine under* Agamemnon, *who striving*

striving with Ulysses *for the Armor of* Achilles *and being overcome of him, ranne mad and slew himselfe.*

8. Troy *a famous City in the lesser* Asia, *built by* Tros *King thereof, it was three times sacked, twice by* Hercules, *and lastly cleane overthrown by* Agamemnon, *and the* Greekes, *for the cause above said.*

9. Thermopylæ *a mountaine in* Grecia, *so called of the hot matters that flow from thence; there was fought a great battaile between* Attilius Glabrio, *and* Antiochus *King of* Macedon, *at which was* Cato.

10. Titus Pontius, *who when the Capitoll had be en like to be taken, swam over* Tibur; Pliny *writes that he had the sinewes of his arms and hands double.*

11. Masinissa *King of* Numidia, *he was*

was received into the Romane league by Publius Scipio Africanus.

CHAP. XI.

STrength is not in old age; neither indeed is ſtrength required of age; therefore both by the laws and ſtatutes, our age is free from thoſe offices which cannot be exerciſed without ſtrength; therefore we are not compelled to do thoſe things which we cannot; no, nor ſo much as we can; but ſome men are ſo weak, that they can ſcarcely execute any office or duty of life at all; yet that is not the proper fault of age, but moſt commonly of ſickneſſe; how weak

weak was (*Scipio*) the ſonne of *Publius Africanus*, he which adopted you *Scipio*? of how ſmall or rather of no health? which had it not been ſo, he had ſhined like another light in the city; for to his fathers magnanimity of mind, in him was added moſt plentifull learning; what wonder is there then in old men, if they be ſometimes weak, ſince youth it ſelfe cannot avoid it? Age is to be reſiſted, *Lælius* and *Scipio*, and his faults are to be ruled with diligence; we muſt ſtrive againſt age as againſt a diſeaſe; we muſt have a care of our health; we muſt uſe moderate exerciſes; ſo much meat and drinke muſt be taken, that the ſtrength may be refreſhed, not oppreſſed, neither muſt we only feed the body, but the minde and underſtanding much more, for they alſo are extinguiſhed

ringuished with age, unlesse you alwayes adde to them by study, and instill as it were oyle into a lampe. For though mens bodies grow heavy, and weary with much exercise, yet the minde is made more light, and ready by exercising it selfe. They whom *Cæcilius* cals foolish old men, are such as are credulous, forgetfull and dissolute, which are not generally the faults of all age, but of a sluggish, drowsie and slothfull age. For as wantonnesse and lust is more in young men then in old, and yet not in all young men, but in the dishoneſt; so that folly of age which is wont to be called doating, is in light-headed old men, but not in all; *Appius* being both an old man, and a blind man, governed foure valiant sonnes, and five beautifull daughters, a great houshold, and many retayners

ners, for he had his mind ready bent as a bow, neither fainting did he yeild to age. He held not only authority, but also command over his own, his servants feared him, his children reverenced him, he was dear to all, the ancient manners and discipline of the countrey flourished in that house. For age is so excellent, if it keep its authority, if it be bound to no man, that even to the last gaspe, it beareth rule over its own. And as I like a youth in whom there is some gravity, so I like an old man in whom there is some youthfulnesse, which who so observeth, may be an old man in body, but in minde he never shall be. I am now writing my seventh book of [1] *Originales*, and of excellent causes, whatsoever I have heretofore defended, now especially I compile orationes, I handle the

the ſooth-ſayers, the Prieſts, and the Civil law. I alſo uſe the Greek tongue much. And after the manner of the Pythagoreans, for to exerciſe my memory, I call to mind in the evening, what I have ſpake, heard, or done all that day. Theſe are indeed the caſes of the minde; theſe the exerciſes of the wit, in which ſtudies while I buſie my ſelfe, I do not greatly deſire the ſtrength of body; I am preſent with my friends, I come into the ſenate often, and of my own accord, I bring diſcourſes, long and well thought upon, which I there defend not by ſtrēgth of body, but of mind, which if I could not do, yet lying on my bed, the remembrance of the good I have done, would much delight me. But hitherto I have ſo lead my life, that I am yet able to performe the like; fore one which liveth in theſe labours,

bours and studies never perceives how age creepeth on him; for it doth by little and little wax old, without feeling, neither is life suddainly dissolved, but by long continuance extinguished.

XI. TABLE *of Annotations.*

1. *THe Book of Originals, was in manner of a Chronicle, which* Cato *wrote; there are but a few fragments of them extant, the rest are lost.*

Chap. XII.

Here followeth the third Objection to age, they say that it wanteth pleasures. Oh excellent gift of age, if it take away that which makes our youth vitious; therefore hear now, O yee excellent young men, the old oration of [1] *Architas* the Tarentine, a singular and worthy man, which was delivered me when I was a young man with *Q. Maximus* at *Tarentum*. He said that there was no deadlier plague given by nature to men, then the pleasure of the body, the greedy lusts whereof are rash and unbrideledly, stirred up to get and gain. From hence are derived

rived treasons, from hence arise the overthrowes of Commonwealths; and the privy conspiracies and whisperings with the enemies. That to conclude, there was no wickednesse, nor no evill deed, to the undertaking of which, the lust of pleasure did not incite a man; and that whoredome, adultery, and all such evill was stirred up by no other bait then pleasure. And forasmuch as nature, or some God, hath given nothing more excellent to a man, then his minde; to this divine gift, there is no greater enemy then pleasure. For lust bearing rule, there is no place for temperance, neither in the Kingdome of pleasure can virtue consist. To the better understanding whereof, he bade one imagine in his minde some one nusled in as great pleasure as could be, he thought that no man would

doubt, but that while he was thus delighted, he could deeply consider of nothing in his minde, nor performe any thing by his reason; therefore nothing is so detestable as pleasure, especially if it be great, and of long continnance, for then it cleane extinguisheth the light of the mind. These things [2] *Nearchus* the Tarentine, our friend, who was in the league of *Rome*, said, that *Architas* spake to [3] *Caius Pontius*, the Samnite, his father of whom **Spurius Posthumus*, and *T. Viturius*, the Consuls were overcome, in the [4] *Caudine* war, and that he had heard it of his ancestors, when there was present at that speech *Plato* of *Athens* whom I find to have come to *Tarentum*, **Lucius Camillus* & *Appius Claudius* being Consuls. But to what end is all this? that you may

* Cons. An. 333. * Cons. An. 337.

under-

understand that if we cannot despise pleasure by wisedome and reason, we ought to give great thanks to old age, which brings to passe, that we shall not lust to do that which we ought not to do. For pleasure the enemy of reason hindereth counsell, and as I may so say it blindeth the eyes of the minde, that it cannot have fellowship with vertue. It was against my will, that I cast [5] *Lucius Flaminius*, the brother to that valiant man *Titus Flaminius*, out of the senate, seven yeers after he had been Consul; but I thought his lust was noted; for he when he was Consul in *France*, was intreated to behead one of his prisoners for sport, by a Harlot in a banquet, which he did; he, his brother *Titus* being Censor, (who was next before me) escaped; but to me

and * *Flaccus*, such hainous and wicked lust could not be in any wise allowed, which with his own private shame, might joyn a blot to the Empire. I have often heard it of my Elders, who said that they have heard it of old men, that *Caius Fabritius* was wont to marvell, that when he was Embassador with King *Pyrrhus*, he heard [6] *Cineas* the Thessalonian say, that there was * one at *Athens*, who professed himselfe a wise man, and affirmed that all our actions ought to be referred to pleasure: and that *M. Curius* and *T. Coruncanus* were wont to wish that he could perswade that thing to *Pyrrhus* and the Samnits whereby they might be the easilier overcome, when they had given themselves to pleasure. *Marcus Curi-*

* Censor with Cato.

* An Epicure of the sect of Aristippus.

us lived with [7] *Publius Decius*, who in his fourth Consulship, five years before *Curius* was Consul, bequeathed himself to death for the Common-wealth. *Fabritius* & *Coruncanus* knew him wel, who as wel by the life, as by the deeds of this *Publius Decius* of whom I speak, did judge, that there was some other thing more excellent in its own nature, then pleasure to be followed, which every good man, pleasure being contemned, ought to seek after. But to what end speak we so much of pleasure? because that you may see that no blame, but much praise is to be given to age, because it doth not lust after pleasure, which is so dangerous a thing.

XII. TABLE *of Annotations.*

1. ARchitas *of* Tarentum, *a Pythagorean Philosopher; he was the Governour of the city, he learned Geometry of* Plato, *and by that art made an artificiall dove which flew like a live one.*
2. Nearchus *a Pythagorean Philosopher, and Host to* Cato, *as* Plutarch *writes.*
3. Caius Pontius *the sonne of* Hernius, *who wished that he might live till the Romans grew covetous, for then he thought that they might be overcome.*
4. Caudine *war, was fought at a wooddy hill so called, between the Romans and the Samnites.*
5. Lucius Flaminius, *Consul* 562 *years*

years ab urbe cond. *who after he was put out of his degree of* Senator *by* Cato, *sitting in the lowest and common place of the* Theater, *was so pitied by the* People *for his humility, that with great acclamations, they advanced him to the seate where the Consuls sate.*

6. Cinæas *Schollar to* Demosthenes; *a man of such eloquence, that by his perswasion,* Pyrrhus *gat many cities, and therefore much honoured by him.*

7. Publius Decius *Coss. with* Fab. Max. Quintil. An. ab urb. cond. 458. *his father fighting against the Latines, (when by the oracle of* Apollo *it was told that that Army should have the victory whose Captain was first slain) he valiantly and willingly cost himselfe among the enemies, and for the good of his countrey was there slain, whose example his sonne following did the like.*

CHAP. XIII.

AGe wanteth banquetting, gluttony, and quaffing; it is also without surfeting, drunkennesse, or dreaming; but yet if we may any wayes take some pleasure, (because we do not easily resist her flatteries (for divine *Plato* calleth pleasure the bait of evils, because men are caught therwith as fishes with a hook) tho age despiseth immoderate banquets, yet may it be delighted with moderate meetings. When I was a boy I remember I have seen [1] *Caius Duillus*,

Duillus, the ſonne of * *Marcus*, he which firſt overcame the Carthaginians by ſea, comming from ſupper, he took great pleaſure to have lighted torches carried before him, and muſicians to play before him, which uſe he being a private man, without any example, had taken to himſelfe. But wherefore ſpeak I ſo much of others? I will now returne to my ſelfe. Firſt I had companions like my ſelfe, and divers companies and fellowſhips, (I being Queſtor) were by me inſtituted; (the holy writs of the [2] great mother being performed) I did banquet then with my equals, neither did I eſteem the delight of thoſe banquets, by the bodies pleaſure, more then for the company and conference of my friends. Well did our Anceſtors call the ſitting together of friends

* Tribune with L. Menenius.

ac

at a feast * *Convivium*, because it hath a conjunction of life: better then the Greeks, which call it both *compotatio* and *concænatio*, a drinking together, and a supping together. But I am delighted with moderate feasts, for the delight of conference, and that not only with my equals, of which but few now remain, but also with men of your age, and with you, and I give great thankes to age, that hath taken away the desire of meat and drinke in me, and increased the desire of study; but if any of these things do also delight any man, (least I should seem to be at utter defiance with pleasure, in which peradventure there may be a naturall mean,) I do not see but that in these pleasures themselves, age may have sense & feeling. For those stewardships in feasts, do much

* A con. & vivo.

delight

delight me, and that ſpeech which is uſed by the chief [3] ſteward in his drinking, after the māner of our anceſtors, and the uſe of moderate & little cups, as it is written in the banquet of *Xenophon*; alſo that cooling in the Summer, and again either the Sunne or the fire in the winter, which I am wont to uſe among the [4] Sabines, where I dayly fill up a Table with my neighbours, and we ſpend the time as much as we can with divers conference, ſometimes even till midnight.

XIII. TABLE *of Annotations.*

1. CAius Duillus *who triumphing for the firſt Carthaginian*

an victory, was not content with one dayes triumph, but caused torches to be lighted in the night, and musicians to play before him.

2. *Great mother, was the image of* Sibella, *of* Phrygia, *or the mother of the gods, which was brought to* Rome *from* Pisunt, *whereupon the Romanes made great playes, called* Megalesia, *and also solemne feasts yearly.*

3. *Stewards was as we chuse King and Queen, in our sports at* Christmas, *they were chosen in feasts among the Guests, either by lot, or voices; they were to be as it were masters of the feast, and tell pleasant stories to the Guests, to passe the time withall.*

4. Sabina *where* Cato *had a farme before he came to* Rome, *and there he lived not farre from the city.*

CHAP.

CHAP. XIV.

BUt there is not so great a tickling as it were of pleasure in old age, no nor so much as a desire for nothing that is not wanted is desired. *Sophocles* answered well to one that was well in yeares, who demanded of him if he sometimes used not * dalience, nay God forbid quoth he; but I have willingly fled from them as from a cruel and furious master. For to those who do desire, it it is grievous to want it; but to them that be satisfied, it is bet-

* rebus Venereis.

ter

ter to be without, so that they want not, that desire not. Therefore I say that it is better not to desire then to injoy. But if youth do injoy these pleasures in greater measure, Age also doth not altogether want them. For as in the Play of the [1] Poet *Turpius Ambinius*, he that sitteth in the neereſt gallery is more delighted, yet is he also delighted that sits in the furtheſt. So youth beholding pleasures more neere, is peradventure more delighted, but age beholding them afar off, is delighted as much as is sufficient. But how great is the pleasure of age, when the mind, released from the slavery of lusts, ambition, contention, emnity, and all other such like concupiscence, may be secure, and as they say, live at home with it selfe at reſt? But if it have supply, & as I may call it, food of learning and study, there is no-

nothing more pleasant then a quiet old age; we have known that [2] *Caius Gallus* your fathers familiar friend *Scipio*, dyed when he had been studious in Astrology, and Cosmography; how often did he write both night and day? and how much did he delight to tell us long before, of the Eclipses of the Sunne and of the Moone? Yet is age delighted in more light yet notwithstanding ingenuous studies. How did *Nevius* rejoyce in his *Bellum Punicum*? How did [3] *Plautus* delight in his *Truculentus*? How in his *Pseudalus*? I have seen also the old man * *Livius*, who set forth a book six yeeres before I was borne, *Centonis* and *Tutidanus* being Consuls, and he lived till my youth; what shall I speak of *Licinius Crassus*, or of the

* L. Andronius he was made free for his good wit by L. Salinator

Pon-

Pontificall or civill Lawes, or of this *Publius Scipio* who the other day was made High Priest? All these whom I have here remembred, being old men, I have seen flourishing in these studies; but what paines did * *Marcus Cethegus* also take in pleading, being an old man, whom *Ennius* doth rightly call the marrow of eloquence? what therefore are the pleasures of banquets, or playes, or whores to be compared to these? But these are the studies of learning, which surely with the wise and well nurtred, will grow up and increase together with their age? as the commendable verse of *Solon* doth import * that he grew old, learning every day something; then which pleasure of mind, what can be greater?

* An excellent Orator.
* Assidué discens plurima fio senex.

XIV.

XIIII. Table *of Annotations.*

1. TUrpius Ambinius *a poet, who florished in the time of* L. Sergius, Attilius, Prænestius, *and others.*
2. Caius Gallus Sulpitius *was tribune, the year before being Prætor he prognosticated the eclipse of the moon, by the commandement of the Consull; he was an orator, and studied much the Greek Tongue.*
3. Plautus *a Comicall poet, and very famous, but poore; he was a miller and all day ground, and in the night he wrote playes, whereof his* Truculentus *and his* Pseudolus *were two.*

CHAP.

CHAP. XV.

NOw I come to the pleasures of husband-men, with which I am incredibly delighted, which seems to me to come neereſt the life of a wiſe man, neither is it hindred by age. The countrey-mans buſineſſe lieth on the earth, which never refuſeth to be delved, neither ever doth it render what it hath received, without uſury, though ſome time with leſſe, yet for the moſt part with greater gain. Yet am not I only delighted with the fruit, but alſo with the nature, and force of the earth it ſelfe,

ſelfe, which after it hath received the ſeeds into its ſoftened and wrought boſome, firſt it keeps it in, being harrowed, of whence this word* Harrowing which doth this, is named; afterward being heat with its vapor and embracement, it ſpreads abroad, and brings forth an herby greenneſſe, which faſtened with the little ſtrings of the root, by little and little increaſeth, and being erected upon a knotty ſtalke, is at the laſt as it were included in a ſheath, out of which when it growes, it yeeldeth fruit like grains, and it is fortified from the biting of the leſſer birds, with the defence of the beards. What ſhould I now rehearſe the ſetting, ſpringing, and increaſe of vines? I muſt needs ſay, (that you may know the pleaſure and quietneſſe of mine age) I cannot be ſatisfied

* occatio.

with

with delight. I omit the force of all things nouriſhed by the earth, which of a little graine of a fig, or Grape, bringeth forth ſuch great Trunked bodies, and boughs of Trees; twigs, plants, grafts, ſets, roots, do they not ſo ſpring as may delight any man with admiration? The vine which by nature is falling, and growes downwards, unleſſe it be under-propped, to the end ſhe may erect her ſelfe, catcheth hold with her windings as with hands, on whatſoever it meets, which as it creeps with manifold turnings, the art o husbandry corrects with a grafting knife, leaſt it ſhould become wilde and overgrown; therefore in the ſpring in thoſe branches which be left, it bringeth forth as it were at the joints of the twigs, the buds, of which after commeth the grape, which increaſing by the moiſture

of

of the earth, and the heat of the ſun, is at the firſt but bitter, but after growing ripe, it becomes ſweet, & being clothed with the broad leaves, it is defended from the ſcorching of the ſun, yet wants it not moderate heat, then which what can be more pleaſant to the taſt, or more delightfull to the eye? the profitableneſſe whereof doth not only delight me, as I have ſaid, but alſo the dreſſing, and nature of it. The order of the props, the joyning of the tops, the ſetting and the tying of the vines, and the cutting of ſome, and the ſparing of others, doth much delight me; what ſhall I ſay of the watering, digging, and decking of the field, by the which the earth is made much more fruitfull? what ſhall I ſay of dunging, and of the profit thereof? I have ſpoken ſufficiently in that book which I wrote of countrey buſineſſes, of which

which learned *Hesiod* made no mention when he wrote of husbandry. But *Homer* who as it seemeth to me, lived many years before, bringeth in [1] *Laertes* tilling and digging the earth, to lessen and forget the care and grief he had taken for the want of his sonne, who was gone to *Troy*; but countrey-affairs are not only pleasant for corne, vineyards, medows, and groves, but also for gardens, orchards, pastures of cattle, swarmes of Bees, and all manner of variety of pleasant flowers; neither doth planting only delight me, but also grafting, then which the art of husbandry hath found out nothing more ingenious.

XV. Table of Annotations.

1. LAertes *sonne of* Acoisius, *and father to the wise* Vlysses, *that went to* Troy.

CHAP. XVI.

I Could proceed further in the countrey delights, but I feare I have been somewhat too long already, but you must pardon me, for

I am provoked by the delight which I take therein; and indeed old age, (that I may not seem partiall, to free it from all faults) is somewhat talkative. But *Marcus Curius* when he had triumphed over the Samnites, the Sabins, and *Pyrrhus*, spent the last part of his age in that kinde of life; whose farme-house when I behold, (for it is not farre from mine) I cannot sufficiently admire, both the continency of the man, and his manner of life. The Samnits once brought a a great summe of gold to this *Curius*, as he was sitting in his countrey-house by the fire, but he refused it, saying that it was no commendable thing in his mind to have gold, but to command them which have gold. Could not such a minde make age pleasant? But I returne to Countrey-men, least I should

should depart from my self. In those dayes there lived old men and Senators in that countrey, so that it was told [1] *Lucius Quintus Cincinnatus*, that he was created [2] *Dictator*, when he was a plowing in the field; even he at whose command [3] *C. Servilius Hala* slew *Spurius Melius*, who aspired to the Kingdome; *Curius* and others were called out of their farme-houses to the senat, wherof they that were sent for them, were called Viatores; was therefore their age to be called miserable, who were thus delighted with husbandry? truly in my opinion, no life is more happy, either in the tilling it selfe, (which is very healthfull to a mans body) or as I have said in the pleasure, plenty, and abundance of all things, which either appertain to the service of man, or the worship of God. And because some do

much desire this pleasure, let us now close again with pleasure. The Country-cellar of a frugall and diligent master, is alwayes full of wine, and oyl, and his house is repleniſhed with all things needful; it aboundeth with porke, kid, lamb, poultrey, milk, honey, &c. also his garden is to the husbandman another storer, and then hunting and hawking makes his life the sweeter. What should I speake of the greenneſſe of the meddowes, of the order & fashion of the vines, and olive trees? I will soon conclude, there can be nothing more profitable for use, or more pleasant in show, then a well tilled field: To the enjoying of which age doth not hinder, but rather intice and allure us. For where may a man be better warmed in the winter, either by the sun or the fire, then there, and where better cooled in the

the ſummer, either by the ſhadow of trees, or the rivers of water, then there: therefore young men have their weapons, their horſes, their ſpeares, their ſwimming, the ball, the club, and their races, and they leave to us old men the cards and the tables which we ſometimes uſe when we liſt; for age may be right happy without them.

XVI. Table of *Annotations.*

1. LUcius Quintus Cincinnatus *Tribune of the ſouldiers*. Anno 370. *he was made* Dictator, *when he was found in the field at plow, with his face and hands all dirty.*

2. Dictator *was the most excellent office among the Romans; he was also called* Magister populi; *he was never created, but when there was some suddain uproar, that threatned the overthrow of the Kingdome; no man might appeal from him, but all estates obeyed him.* Titus Largius *was the first* Dictator; *no man might hold it above six moneths, because it was of so kingly and absolute power; but Cæsar when he got it, was so ambitious, that he kept it till his death.*

3. Caius Hala *slew* Spurius Melius *at the commandement of* Quintus Cincinnatus *the* Dictator *for aspiring to be king, for which he was made* Master *of the horsemen.* Anno ab urbe cond. 316.

CHAP. XVII.

THe Books of *Xenophon* are profitable for many respects, which I pray you read diligently as you do; how copiously is husbandry hãdled in that book of his, which is entituled *Oeconomicus* of the care of a private family? and that you may know, that nothing seemeth more kingly, then the art of tillage, *Socrates* in that Book speakes to * *Critobulus*, saying that [1] *Cyrus* the lesse king of *Persia*, a man excelling in

* An excellent Physician, he cured King Philips eye when it was shot out with an arrow.

wit and glory of Government, when *Lysander* of *Lacedemonia*, a vertuous man came to him at **Sardis*, and brought him gifts from his fellows, he bore himself very courteously towards him, and shewed him a certain piece of ground hedged in, and artificially planted, when *Lysander* wondring at the greatnesse of the trees, the excellent order they were set in, the ground pure and well wrought, and the sweet odour that the pleasant flowers cast, said that he not only admired his wit, but also his diligence by whom knots were drawn and set; *Cyrus* answered him, that they were all of his drawing and invention, and that he set them down, and that most of his trees were set with his own hands. Then *Lysander* beholding the

* A Town in Persia

godly

goodly proportion of the Kings body, and the glorious ſplendor of his Perſian purple garment, ſet with gold and precious ſtones, ſaid, rightly do they report thee happy *Cyrus*; for to thy vertue thou haſt bleſſed fortune added; and this fortune old men may have, neither doth age hinder us, but that we may exerciſe arts and husbandry even till the laſt part of our life. We have heard of [2] *Marcus Valerius Corvinus* who lived a hundred years, and in his age remained in the countrey, and became a tiller of the ground, between whoſe firſt and ſixt Conſul-ſhip was fourty and ſix years. Therefore all the age that paſſed in a man till his old age, was accounted of our Anceſtors but as a race of that length which directed to honour, ſo that the laſt age is more happy then the middle, becauſe it hath

more authority and lesse labour. The highest perfection in age is authority. How great Majesty was in * *L. Cecilius Metellus*? how great in *Attilius* * *Collatinus*? whom the generall consent of all nations did allow to be the chiefe among the people, the verses on his sepulchre are well known. By right therefore he is to be held noble and of authority, in whose praises the reports of all men do consent, what men of wisedome have we seen of late? *Pub. Crassus* the high Priest, and after him *Marcus* * *Lepidus* that succeeded him in the office; what should I speak of *Paulus* or of *Affricanus*, or of *Maximus* whom I named before? Not only in whose speech, but also in whose

* High Priest. Anno 671.
* Cos. with Sulp. Paterculus. Anno 672.
* High Priest. Anno 674.

looks

looks remained authority. Age hath (especially honoured age) such reverence, that it is more to be accounted of, then all the pleasures of youth.

XVII. TABLE *of Annotations.*

1. CYrus Minor *reigned in* Persia 353. *years after the building of* Rome, *in the times of* Aggæus *and* Zacharias *the Prophets in Judea.*
2. Marcus Valerius Corvinus, *fighting against a French souldier, that challenged him in the lists, a crow came and sat upon his head, and smote her wings in his enemies face, and so blinded him, that* Valerius *obtained*

obtained the victory, and ever after was called Corvinus; *he was after both Consul and Dictator.*

CHAP. XVIII.

BUt you must remember that in all this speech, I have praised only that age, which is built on the foundation of youth, from whence it happened that that speech of mine, wherein I affirmed that age to be miserable, which only defended it selfe by speech, was so generally applauded of all men; for neither gray haires, nor wrinckles, get authority suddainly, but the honest and vertuous deeds of

of the age before ſpent, obtain the chiefeſt fruits of authority. For theſe things are honourable, which do ſeem but of ſmall account. *viz.* to be ſaluted, to be ſought unto, to have place given to them, to be riſen unto, to be brought in, to be conducted out, and to give counſel, which both among us, and in other well mannerd cities is obſerved diligently. Tis ſaid that *Liſander* of *Lacedemon*, of whom I ſpake even now, was wont to ſay, that *Lacedemon* was a moſt fit and honeſt habitation for old age; for nowhere was that age more reverenced or honoured then there. It comes now to my mind that a certain old man at *Athens*, at the plays comming in among the people, no man would give him room; but when he came among the Lacedemonians, (who when they come of an embaſſage, ſit all in one place)

place) they all rose up to him, and received the old man to sit with them: to whom when great praise was given for the courteous deed, one of them said, that the Athenians knew good manners, but would not use them. Many excellent Ceremonies are observed in our College of *Auguries*, whereof this which we speak of is one, that every man in their consultations, gives his opinion according to his age, the oldest first, and so downwards; for Augurs are not only preferred before some that are honoured, but also before many which besides their years and gravity are in office; what are therefore the pleasures of the body, to be compared to the rewards of authority, which whosoever maketh good use of, seemes to me to have gone well through the enterlude of his life, and not like an unskil-

full

full player, to fayle in the laſt act.

CHAP. XIX.

BUt old men are froward, unconſtant, peeviſh and crabbed, and we complaine alſo that they are covetous; but theſe be the faults of the manners, not of the age; but waywardneſſe and thoſe faults may have ſome excuſe, though not juſtly, yet ſuch may ſeem probable. For ſometimes they think they are mocked or deſpiſed, and beſides every ſmall offence to a weak body is grievous, all which notwithſtanding may be ſweetned both

both by good maaners, & arts, and that may wel be seen both in the life and the play of those two Brothers in [1] *Adelphus* in [2] *Terence*; how much crabbednesse in the one, and how much courtesie in the other? Even so the case stands; for as all wines do not grow soure and tart in continuance, so not all age. I like severity in an old man, but not bitternesse. But as for covetousnesse in age, I know not what it meanes; for there can be no greater absurdity, then when the journey is almost done, to take care to provide much more provision.

XIX.

XIX. TABLE of *Annotations.*

1. ADelphus *a comedy written by* Terence, *wherein is shewed the difference of ages in two brothers, the one* Mitio *a milde gentle man, the other* Demea *a froward perverse man.*

2. Terence *born at* Carthage, *he wrote six Comedies which are now extant; some report that he wrote more, but they were drowned in a ship at sea; he was well-beloved of* Scipio *and* Lælius.

CHAP.

CHAP. XX.

THere remaineth the fourth cauſe which ſeemeth to vex and grieve our age very much; the approching of death, which ſurely followeth age at the heeles. O miſerable old man, whatſoever thou be, which canſt not learne in all thy life foreſpent, to deſpiſe death, which is either plainly to be neglected, if it kill the ſoule with the body, or to be deſired if it bring happineſſe after

The fourth Objection to age, neerneſſe to death.

life;

life; for no third way is found; what ſhould I then fear, if after death I ſhall be either nothing, or elſe happy? but what fool (though he be a young man) is there that can tell whether he ſhall live till night? for That age hath more cauſes of death then Age hath; young men ſooner fall into diſeaſes, their ſickneſſe is and more grievous and dangerous, hey are healed with more pain and trouble; ſo that few of them come to be old, which if ſome of them happen to do, they live more prudently and better then before; for underſtanding, counſell and reaſon is in age, which if it were not there, there could be no Cities. But I return to death, which as it were hangs over our heads; thinke you, that it is the particular fault of age, when you ſee it common to youth? I have well perceived not only by the death of my dear ſon, but

but also of your [1] brothers, *Scipio*, who were expected to great dignity, that death is common to all ages.

XX. TABLE *of Annotations.*

1. PAulus Æmylius *had four sons, two by adoption, and two by another wife, of which last two, the one died five dayes before his triumph, and the other three dayes after. His sons by adoption were* Scipio *and* Fabius.

CHAP.

CHAP. XXI.

BUt the young man hopes to live long, which the old man cannot. He hopes fooliſhly; ſor what is greater folly, then to account uncertain things for certain, falſe for true? the old man hath nothing to hope for more; therefore he is in better ſtate then the former, ſeeing that what the other wiſheth for, he hath obtained already; the young man would live long, the old man hath lived long. O you immortall gods, what is there in mans life, that is of any long continuance?

nuance? for let us live long, and we expect the years of the King of the * Tarefians; for I have ſeen it written, that there was one *Arganthonius* at *Gades*, which reigned eighty years, and lived an hundred and twenty; but to me nothing ſeemeth of long continuance, of which there is any end; for when that end ſhall come, then that which is paſt flies away like ſmoak, and that only will remaine, which you have obtained by vertue and good deeds; the houres you ſee runs on, and the dayes, and the moneths, and the years; neither doth the time paſt ever return, nor can any tell what will follow. That time which a man hath given him to live, he ought to be contented with it; for a good actor is not applauded in the midſt of a Scene, ſo a wiſe mans praiſe comes nor

* A place neer the ſea-ſhore of Gades.

till

till the end. The time of our age is short indeed; but long enough to live well and honestly. But if your age seem longer then your youth, you ought to grieve no more then the husbandman doth, when the sweetnesse of the spring is past, that the summer and the winter are come. For the spring doth as it were signifie youth, and shows what fruit will come; the other seasons of plucking and gathering the fruit, are compared to the latter times of our age. For the fruit of age as I have said, is the memory of the abundance of good deeds heretofore done; all things which are done by the rules of God, and nature, are to be accounted good; but it is a rule of nature that old men must die, which also happeneth to young men though they resist it. Therefore a young man seemeth to me to die like fire

fire put out with water, but old men like fire which being put out by no force, is quietly consumed of it selfe; and as apples on trees being not ripe, are plucked of by violence, but being ripe they fall of themselves: so force taketh away the life of young men, but ripenesse of age the life of old men: which consideration is so pleasant to me, that I seem to behold the earth, as a quiet port, whether after a long and troublesome navigation I shall arrive. The end of all ages is certain, but the end of old age is uncertain (which is death,) and a man may live therin uprightly, and contemne death; hence it comes that old men are more bold and hearty then young men, which made that *Solon* answered to [1] *Pysistratus* the Tyrant, when he asked him what made him so bold, he answered, old age. But the end of

he answered, old age. But the end of life is then best when nature, (the minde being well, and all the sences perfect) doth dissolve the same work, which she her selfe hath made. For as that workeman which hath made a ship or building, knowes best how to unjoyn it: so the same nature which hath made a man, best dissolves him; that which is newly joyned, is hardly sodered, but old work is easily taken in pieces. Now that little time of life which we have, is not to be greedily desired of old men, nor without cause to be refused, and *Pythagoras* forbids that unlesse the Emperour (which is God) command; we ought not to depart from our station and guard of life, it is the [2] speech of *Solon* the wise, when he wisheth his death to be lamented of his friends. I beleeve he would be dear to

them. But I know not if *Ennius* wrote better or no.

No man shall weep my death
Nor spend a sighing breath.

It seemes he thinketh not that death to be lamented, which obtaineth immortality. Now for the sense or pain of dying, if there be any, it remaineth but a small time, especially in old men. But this ought to be considered of in youth, that wee might learne before to neglect death, without which meditation no man can be of a quiet minde. 'Tis certain we must die, but when, uncertain, whether to day or no we know not; therefore who can be quiet in minde while he feares death continually hanging over his head, concern-

ing

ing which there needs no long disputation, when I remember not only [3] *L. Brutus* who was slain in delivering his countrey, not only * *M. Marcellus* whom after his death, his cruellest enemies could not suffer to want honourable buriall, and many others; but also our legions of souldiers, who as I have written in my book of Originals, have often gone into those places with a chearfull and constant minde, from whence they never looked to return. Shall therfore wise and learned old men, feare that which young men, rude, and unlearned have contemned? Truly methinks that the satiety of all things makes also a satiety of life. There are certain studies in children, shall young men desire them? there are others in youth, shall age require them?

* Slain by Hanniball in the Carthage warre.

and there be ſtudies in the laſt age: therefore as the ſtudies of former ages fail, ſo do the ſtudies of old age, ſo that when the ſatiety or fulneſſe of life commeth, it bringeth alſo a fit time for death.

XXI. Table *of Annotations.*

1. PYſiſtratus *King of* Athens, *the ſonne of* Hippocrates, *he reigned at* Athens, *when* Servius Tullius *reigned at* Rome; *he made the firſt librarie at* Athens, *which after,* Xerxes *carried into* Perſia.

2. *The*

2. *The speech of* Solon *is in latin, this.*

Mors mea ne careat lacrymis, linquamus amicis
Mærorem, ut celebrent funera nostra fletu.

Thus in English.

Let not my death want teares,
but leave to all
Sorrow and grones, to make
my funerall.

3. Lucius Brutus, *he deposed* Tarquinius Superbus; *it is said that when for feare of* Tarquin *he counterfeited himselfe mad, he was intreated by* Tarquins *sonnes to go with them to the oracle of* Apollo, *to make them sport by the way, whether they went to know which of them should reigne after their fathers death; it was there answered,*

that he which did first kisse his mother, should rule, whereupon they hasted home apace to their mother, but Brutus *understanding the oracles true meaning, fell to the earth and kissed it, as being the generall mother of all, by which meanes he after expulsing of* Tarquin *for the rape of* Lucretia, *did governe the common-wealth himselfe, and was the first* Consul; *he put to death his own sonnes for taking part with* Tarquin; *he was slain by the lake* Regulus *in a battell.*

CHAP.

CHAP. XXII.

I See no cause why I should not dare to tell you my opinion of death, which I seem to behold the better, because I am so much the neerer it. I do verily beleeve that your fathers, *P. Scipio* and *C. Lælius* most honourable men, and my good friends, do now live, and indeed such a life as is only worthy to be called a life. For while we are shut up in the fetters of this body,

we performe a certain grievous burden, and duty of neceſſity. For the ſoule is divine, and is thruſt down from a moſt heavenly dwelling, and is as it were drowned in the earth, a place contrary to divine and eternall nature; and ſurely I thinke that the immortall gods have put ſoules into men for this cauſe, that beholding the earth, and the order of the heavens, they ſhould imitate them in the order and conſtancie of their life; neither doth reaſon and diſputation only drive me to thinke ſo, but the authority and opinion of the beſt Philoſophers. I have heard that *Pythagoras* and the Pythagoreans, that were almoſt our neighbours, who were called [1] Italian Philoſophers, never doubted, but that we had our ſoules choſen out of the moſt divine eſſence. I have heard alſo that *Socrates* who was judged the

the wiſeſt in all the world by the [2] oracle of [3] *Apollo*, did diſpute concerning the immortality of the ſoule. But what need many words? ſo I thinke, and ſo I have perſwaded my ſelfe, that ſeeing there is ſuch ſwiftneſſe of underſtanding, ſuch memory of things paſt, ſuch fore-ſight of things to come, ſuch arts, ſuch ſciences, and ſuch inventions; that that ſpirit which containeth theſe things, cannot but be immortall. And for as much as the ſoule is alwayes moved, and hath no beginning of motion, becauſe it moveth it ſelfe, nor ſhall have no end of motion, becauſe it ſhall never leave it ſelfe; and ſeeing that the nature of the ſoule is ſimple of it ſelfe, and hath nothing mingled with it contrary to it; I beleeve it cannot be divided, and therefore cannot die; and it is a great argument that

men know many things before they are borne, because when they are boyes and learne hard arts, they so swiftly conceive innumerable things, that they seem not then to learne them, but as it were to remember them again. These are almost the very words of *Plato*.

XXII. Table *of Annotations*.

1. PYthagoreans, *he calleth them his neighbours, because they were of* Calabria, *which joyned on the borders of* Italy *and* Rome.
2. *Oracle of* Apollo, *stood in* Delphos

phos *an Isle, where in the name of* Apollo, *the devill through a brazen image made doubtfull answers to questions that were asked; it continued till the birth of Christ, and about that time it ceased.*

3. Apollo *the sonne of* Jupiter *and* Latona, *born at one birth with his sister* Diana, *in the Isle* Delos; *he is accounted for the sonne and the god of Physicians, Musicians, Painters and Poets.*

CHAP.

Chap. XXIII.

1. *Cyrus* the great, (in *Xenophon*) at his death ſaid thus, Doe not ſupppoſe O my dear children, that I when I ſhall depart from you, ſhall turne to nothing, or become no where; for while I lived with you, you did not ſee my ſoule, but you underſtood that it was in my body, by the things which I did; therefore beleeve that it is the ſame ſtill, though hereafter you ſhall not ſee it.

it. For the honours and good name of noble men ſhould not live after their deaths, if in their lives their ſoules or mindes, did nothing worthy remembrance. Verily I could never be perſwaded that the ſoules of men did only live while they were in mortall bodies, and not afterwards, nor that the ſoule is any longer fooliſh, then while it is in the fooliſh body, but that after being freed and pure from the mixture of the body, it becomes wiſe; and ſeeing that man is diſſolved by death, the end of all other things is apparent; for all things go from whence they came; the ſoule only, neither when it cometh nor when it goeth, doth appeare. Now there is nothing more like death then ſleep; and the ſoules of them that ſleep do greatly declare the divineſſe thereof; for ſometime they are freed

freed from the body for a time, and do behold many things to come, whereby may be gathered what they will after be, when they have clearly freed themſelves out of the bonds of the body; wherefore if the ſoul be thus immortall (ſaith he) worſhip me as a god; but if it die with the body, yet yee fearing the gods, which do behold and governe all this faire world, ſhall keep my memory inviolable. This ſpake *Cyrus* on his death-bed.

XXII.

XXIII. TABLE *of Annotations.*

1. CYrus *the great ſonne of* Cambiſes, *he ſlew* Aſtyages, *laſt King of the Medes, and tranſlated the monarchy to the Perſians rule. He left behind him two ſonnes,* Cambiſes *and* Tanvazares.

Chap. XXIV.

But if you pleaſe, let us ſee a little of our later times; no man ſhall perſwade me *Scipio*, that either your two grandfathers *Paulus* and *Africanus*, or the Uncle of *Africanus*, or many other excellent men whom it is not now neceſſary to name; would have indeavoured ſo much in great affaires, unleſſe they had known that in their poſterity their memory ſhould live together with their praiſe. Do you think

thinke (that after the manner of old men, I may boaſt ſomething of my ſelfe) that I would have taken ſuch paines in the City, and in the Campe, if I ſhould have ended my fame together with my life? Were it not better to lead a quiet and peaceable old age, without labour and contention? but I know not by what meanes, the ſoule lifting it ſelfe up doth ſo behold the memory that ſhall be left to poſterity, as if it ſhould then live when it had once died. Which unleſſe it were ſo, that memory remained, and the ſoule were immortal, ſcarce would any excellent minde indevour to get renown and glory. But ſuppoſe that every wiſe man dieth with a good ſoule, and every foole with a bad: doth it not ſeem to you, that that ſoule which knoweth more, and is of deeper underſtanding

ing, doth see that it shall go to a better place then that soule whose intellect is more dull and mortall? Truely I am verry desirous, to see your fathers whom I love so well, and I not onely wish to see them whom I have known, but also them of whom I have heard and read; therefore from the place whether I am going, shall no man withhold me, nor from thence as a ball strike mee back; and if any god would grant me to be now a child in my cradle againe, and to be young, I would refuse it. Neither would I, having runne my full course, be called back again. For what profit hath life, or rather what trouble? but say it have some commodity, yet when it hath a fulnesse and satiety, it ought to have an end. I will not deplore my life forespent, as ma-

ny

ny learned men have done; neither do I repent that I have lived, because I have so lived that I think I was not borne in vaine; and I depart out of this life, as from an Inne, not as from a continuall habitation; for nature hath given us a place to rest in, not to dwell in. O happy shall that day be, when I shall come into the company and counsell of those men, of whom I spake before, and not onely to them, but to my deare sonne *Cato*, then whom no man was better, or more excellent in piety, whose body was by me interred, which thought to dye before him; but his soule not forgetting me, but continually beholding me, is gone thither, where he perceived that I should come; whose death I did the better beare (not that I take it very patiently) but I comforted my

my ſelfe with this hope, that I ſhould not live long after him. And in theſe things *Scipio* (for you ſay that you and *Lælius* were wont to marvell at it) is mine age light, and not onely not troubleſome, but alſo pleaſant. But if I do erre that the ſoules of men bee immortall, I do erre willingly, neither will I while I live be wreſted from mine opinion wherein I am delighted; but if when I am dead (as ſome ſmall Philoſophers ſay,) I ſhall feel nothing, I fear not leaſt the dead Philoſophers ſhould laugh at this my error. But if we were not immortall, yet it were to be wiſhed that a man die in his due time; for of nature as of all things elſe, there is an end. But old age is the laſt act of our life as of a play, of which there ought to be an end, eſpecially when there

is

ſatiety and fulneſſe of time joyed with it. Thus much I had to ſay concerning old age, which I wiſh you may obtain, that thoſe things which you have heard me ſpeak of, you might know by experience.

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